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The Student Volunteer

VOL. V.

NOVEMBER, 1896.

No. 2.

THE BROAD CULTURE DEMANDED OF MISSIONARIES BY THE PRESENT SITUATION IN THE MOST PROGRESSIVE MISSIONARY COUNTRIES.

BY J. H. DE FOREST, D. D., SENDAI, JAPAN.

This is the long subject upon which I am asked to write a brief article. But before saying anything about the culture needed, it is necessary to have some clear ideas of the condition of these great historic nations of the East. Japan, of course, is the most progressive. So well up to date is this nation in its system of laws, in education, in moral ideals, that all the great nations of the West have contracted equal treaties with it. This is a most remarkable fact. Here is the first non-Christian nation that has ever been acknowledged by Christian States as a political equal. Here is the first nation outside of Christianity to have a constitution that recognizes religious liberty as among the natural rights of man. To be a missionary in such a land is something quite different from the old idea of "going to preach to the *heathen*."

China also, with her hundred millions, is a nation whose beginnings are lost in dim antiquity. Though not progressive like Japan, the Chinese largely gave Japan the intellectual and moral stimulus without which modern Japan would never have been. The culture of which China justly feels proud, necessitates culture on the part of all who would teach the supreme revelation of God through Christ to that people. Then there is India, with its vast mixed populations, in which is found every

degree of culture as well as of degradation. All these peoples of the East have their standards of civilization, their ethical systems well wrought out, and their religious ideas that are older than our Christianity. And though their moral standards are different from ours, and below ours, yet theirs have had a conserving power by which family and social life has been maintained, and in the strength of which immense nations have been developed and held together longer than any others on the earth.

Such peoples should have missionaries of the broadest culture. Not that it is impossible for an occasional man or woman of limited intellectual attainments to develop into a splendid missionary, but such are rare exceptions, and no Board will weaken itself by deliberately sending out such people. Without attempting to exhaust this great subject, I will briefly mention a few things that, in my judgment, should form a part of the intellectual equipment of the modern missionary.

He should have some knowledge of International Law. It was my privilege not long ago to meet Dr. Cyrus Hamlin, and after hearing his inimitable stories concerning the beginnings of missionary work in Constantinople, I said: "Dr. Hamlin, I see now why you are called a great missionary. It isn't because you know the Bible better than others, nor is it on account of your preaching ability, but it is because you know the methods of international intercourse, and the influence of the legations, and how to use them." His reply was, "Well, I knew nothing about International Law when I went out, but I soon discovered that if I was to accomplish anything, I must learn it."

The missionary lives as an alien in a land that has treaties with his own, and he must at least know the kind of treaty under which he is permitted to work, and something of the authority and duties of his Minister, the Consul-General, and the Consuls. In extraterritorial lands this is especially important, not so much for the sake of standing up for his rights, for the missionary who forever insists on his rights is a poor stick, but for the opportunity it gives for acquiring influence, of avoiding embar-

raising mistakes, and of enriching his teaching and preaching with telling illustrations. There are a few missionaries whose ignorance of these things has led them into serious errors that have nearly ruined their influence for life. There are others who, had they known the principles of International Law, might have doubled their Christian influence by some timely publication in a native paper, or by public addresses. There are some treaties that discuss the classes "missionaries and merchants," and there are others that do not mention them. No man can study the development of the treaties of the nation in which he works without being a broader minded man, and, it is well to add, without being better able to teach the great and inspiring doctrine of the brotherhood of the race.

The missionary of to-day should understand Comparative Religion. We can no longer treat the old religions according to traditional methods. The time was when these religions were regarded as instruments of the Devil to hold the people in darkness and in bondage to superstition. Later on they were treated as merely natural and as obstacles to the acceptance of revealed religion. Under these views, to destroy seemed to be the aim of the missionary. But the religions of these great Eastern nations are being studied with the newer thought that, in the Providence of God, they have a place in the education of the race. God has put in man universally an imperishable religious spirit, a light that lighteth every one. And though these religions have fostered much of error and superstition and cruelty and sin, yet they contain gleams of light that prove them to be, to some degree, revelations of the one living and true God. They have done much good. They have supported systems of ethics that, in spite of their imperfections, have enabled the people to come up out of savagery and barbarism, into social and national life. So the missionary has a profound and practical problem before him: What is God's plan in these great religions? Of what use have they been so far? Have they aided in the development of the conscience, in the upbuilding of the

family, in producing peaceful relations between communities, in quickening virtues, in fostering art? What have they failed to accomplish, and what positive evil have they wrought? The modern missionary must deal with these questions with the deepest sympathy and not merely as a philosopher. He must have the spirit of the Master who came "not to destroy but to fulfil."

Another important branch of study is the characteristics of the people. To assume that human nature is the same everywhere, and then to preach to Asiatics just as you would to your own people, is to labor for nought. Human nature is the same at bottom, but it appears in endless variations. To study the language so as to be able to use it with power, is a duty that is always emphasized. But to study the people is fully as necessary. To learn their characteristics is the work of years of thoughtful observation and careful reading of their history. No teacher in his own country is a marked success unless he studies his pupils. Every good preacher must know his parishioners. None the less essential to the missionary's success is an exact knowledge of the characteristics of the people about him. That this is no easy task is seen from the fact that it took Emerson years of contact with Englishmen by correspondence and by repeated visits to England, before he ventured to write his *English Traits*. Vastly harder is it to learn the traits of these Eastern races, whose traditions and customs, language and laws, morals and religions are so different from ours. To get accustomed to their ways of looking at things, to think as they do, to enter into their real life, and see as a native sees, this is as necessary as it is to have a divine message to deliver.

Modern theological thought must be taken into consideration. We are in the midst of one of the greatest revolutions of theological thought that has ever taken place. Evolutionary philosophy, new historical knowledge with higher criticism, advances in psychology, are necessitating a restatement of theological truths. The missionary cannot afford to ignore these

facts. His library should keep abreast of the times. He should, of course,—and I cannot say it too emphatically—know the fundamental truths in such a way that no changes of thought can rob him of their power and glory. Nay, he should make every advance of knowledge contribute to the richness and inspiration of his message. The missionary ceases to be a missionary as soon as he doubts that he has a message that is eternal. But movements in the religious world have come to be world movements, and people of intelligence out here feel their force almost as soon as they are felt at home. I once heard a distinguished clergyman say to a body of young missionaries: “Have nothing to do with higher criticism; it can do you no good.” With all respect to the eminent speaker, the remark was an insult to the intelligence of his audience. Of course, if a missionary knows only higher criticism and rides it as a hobby, or indeed rides any other hobby, he will not be fit for the Master’s use out here. Keep faith in the universal Fatherhood of God, and in man as universally His offspring, with a divine Saviour who has brought us the supreme revelation; this combined with an open mind towards all truth, with no fear of new discoveries, forms the ground of that broad culture needed by every one who feels called of God to be a witness for Him among these civilizations of the East.

No one need be discouraged by these demands. It is not meant that one should be proficient in all these great lines before he goes to a foreign field. “A man of consecration and average ability can accomplish wonders.” Brilliance and oratorical gifts are not necessary. But patience, perseverance, a yielding yet determined mind, a purpose to conquer difficulties, the knack of making friends instead of enemies, the art of being polite, are all necessary parts of the culture every missionary should have.

He who wishes to become an immortal of heaven must do 1300 good works. He who wishes to become an immortal of earth must do 300 good works.—Taoism’s *Kan Ying Pien*.

SOME IMPRESSIONS GAINED FROM A VOLUNTEER'S TOUR OF THE WORLD.

BY W. G. WATERMAN.

So many conflicting reports are brought back about the work of foreign missions that doubts concerning its value arise in the minds even of its supporters. It is not surprising, therefore, that the question has been often asked me since returning from mission lands, "What do you think of foreign missions?"

When missionaries first began their labors the crowds of those who knew not Christ, the apparently hopeless battering at the bulwarks of heathen religions, and the oft-repeated stories of bigotry and oppression, made the task of evangelizing the world seem an almost hopeless waste of time and money. But on the other hand, the many evidences of God's guidance and protection, and the thousands of men and women led to give up ancestral practices and to stand firmly for Christ even against temptation, persecution, and death from their own parents, quickly showed that Christ's promise, "Lo, I am with you alway," is being fully verified even in our own times.

As one observes the attitude of tourists in mission lands, the stronger grows the feeling that those who come home and assert that missions are a failure, know nothing about the work from observation. While they have seen for themselves temples and tombs and all the sights of heathendom, they have not troubled themselves to ascertain even the existence of mission churches, but have accepted, without question, the testimony of residents and officials who are either indifferent or opposed to the work of the missionaries.

The common assertion that missionaries live too luxuriously, seems to arise from a misconception of the conditions of life in India, where the flowers, fruits and vegetables of the cold season, the spacious bungalows and the carriages and servants, create an impression of luxury not in accord with the simple life expected

from those who have left all to preach Christ. The justification for this is to be found, not in the cheapness, but in the necessity of these things, and it must be remembered that the nine months, in which the tourist does not see India, greatly alter the aspect of things there.

The missionaries, as a rule, regard their salaries as a trust and use the surplus over living expenses for the support of their work. Not an instance of what seemed to be unnecessary expenditure by a missionary came to my notice, while in many cases self-denial and economy were practiced that the work might not suffer. (See "The Bishop's Conversion," Hunt & Eaton, the best description of missionary life in India).

A tour of mission lands causes one to realize the truth of the statement that the world is our field and that the work is one. Surroundings make less difference than one might expect and the winning of souls to Christ is the same the world over. It may be hard to feel this without visiting these countries, for books cannot convey the feeling of brotherhood, and the individual representatives who find their way to this country are not at all representative of the life and atmosphere that exist in their native lands. As has been often remarked, the Chinese whom we see on our streets show little individuality and no emotion in their faces. But in a Chinese city where we see them at home, going about in crowds and attending to their daily affairs, we feel at once that these men are not images, but flesh and blood, with feelings and passions like our own and with souls that can be saved.

A work which has been much criticized is that among the low castes in India proper, in Assam, and among the Karens in Burmah. Yet this work in its main principle is defensible, viz., to baptize all whose evident and earnest purpose to serve Christ is reasonably certain, provided the means are at hand to teach them the principles of Christianity afterward. The objections to such a course seem to be the difficulty of being reasonably certain of the motives and purpose of any Oriental, and secondly, the dif-

faculty—due to lack of money—of securing enough teachers to instruct the thousands who are calling for baptism. The wisdom of baptizing such persons seems to be borne out by the facts that these men are really converted and need only Christian training, while if not baptized, they would probably be lost in the long waiting before they could be properly instructed and made ready for baptism. If there is any failure it must be charged, not against the missionaries, but against those who have failed to supply the means to secure instruction for the converts. Of course there are insincere converts and “rice-Christians” in all mission lands, but their number is probably magnified and it is hard to understand why the presence of thousands of such people should pass unnoticed at home while every individual instance that can be found on the foreign field is loudly proclaimed.

The rank and file of the converts are earnest Christians and true evangelists according to their opportunities, while the native helpers range from catechists to pastors and college instructors. In a new mission, the foreigner must do most of the evangelistic work after he has learned the language, but in an organized district where there is a well equipped plant for the education of native helpers, he will be more of a supervisor with various grades of workers under him, while all the larger churches will have native pastors who are generally able and highly educated men.

This point has a bearing on the preparation of the medical missionary; for there will be less likelihood of his having much field work to do, if he is going to a well organized district where he will be practically certain of the companionship of the ordained missionary, or of a native pastor. On the other hand, he may have the experience of a medical missionary to Siam who had to be left alone in his small out-station and who said to me, “When I realized that, if there was going to be any Gospel preached to those perishing people around me, I must do it, I wished that I had had a year in the Seminary besides my medical study.” Every medical missionary knows his own needs,

but he should bear in mind that he may be called upon to preach the Word as well as to heal the sick.

A final impression gained from my tour is this, that more important than mere training is that without which no volunteer should leave the shores of America—the conscious presence of the Holy Spirit filling his soul and moulding his life into a likeness to the life of Jesus Christ.

VOLUNTEERS AT CHAUTAUQUA.

BY MARY BREESE FULLER, SMITH, '94.

In none of the miscellaneous gatherings of volunteers this summer was there a greater pleasure in this fellowship than in the meeting at Chautauqua. The only regret was that the call to meet did not come earlier in the season, for every one present was surprised to see how many other volunteers had been on the grounds. The personnel represented Harvard, Yale, Princeton, Smith, Mt. Holyoke, Nashville University, and one or two other colleges among the twenty men and women there. It seemed to the writer that the volunteers, mostly alumni, were of unusual intellectual and spiritual power, and an atmosphere of inspiration and earnestness was at once created. There were devotional meetings on Sunday afternoon, and a conference meeting for exchange of methods and suggestions for work. At this meeting talks were given on the personal spiritual life of the volunteer, the work in college, and the work outside, particularly in the young people's societies. Frank and helpful discussion followed and impressive words from a South American missionary gave much food for thought. At the Chautauqua Missionary Institute several of the volunteers spoke at the different meetings on pertinent topics, adding life and interest in each instance.

Rejoice at the success of others, and sympathize with their reverses, even as if you were in their place.—*Kan Ying Pien.*

The Student Volunteer

OFFICIAL ORGAN OF THE
STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS
80 INSTITUTE PLACE, CHICAGO

EDITOR, HARLAN P. BEACH
BUSINESS MANAGER, H. B. SHARMAN

Published Monthly during the College Year, at 837 State St., Springfield, Mass.

Subscription Price, 25 Cents a Year in Advance
Foreign Rate, 35 Cents a Year in Advance

Entered at Springfield Post Office as second class matter

MOTTO FOR '96-'97. "NOT BY MIGHT, NOR BY POWER,
BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS. WHO ART
THOU, O GREAT MOUNTAIN?"

May we ask for Dr. De Forest's excellent article a candid and wide reading? Some will doubtless object to one or two paragraphs, yet do not lose the benefit of the general argument for that reason. Remember that Japan is a unique mission field, and perhaps the objections raised might disappear, were the critic laboring in that Empire. Dr. De Forest is one of the foremost missionaries in Japan and he and Dr. Knox have been the most acceptable foreign speakers at summer schools there and at other similar assemblies.

Our former secretary, Mr. Marshall, has presented a timely and needed plea for the Volunteer Band meeting. It is true as he asserts, that the life of more than one Band is threatened by a neglect of such gatherings. Is this the case with yours? If so, immediate action should be taken to arrest the disease and to administer a strengthening tonic.

Reports are beginning to come in of the work done by those who gave considerable time during the summer to speaking among the churches and young peoples' societies. We wish to present in our next issue some general results of this campaign, and so would urge every institution whose members engaged in such labors to send to the editor immediately a brief statement of the most suggestive and interesting portions of their work. For the good of all, will you not see that this is done for your institution?

NOTES CONCERNING WORKERS.

Mr. Mott, Chairman of our Movement, in his eighteen months' tour of the world has reached China. After a prosperous campaign in Australia, where the Australian Student Christian Union was established,—of which he writes, "It has been our privilege to be associated with the inauguration of several student movements, but never have we known one which has started with a better prospect of permanent success,"—he sailed for China, arriving in time for a month's rest before the sessions of the first conference began. This was held in the port of Chefoo, Northeastern China, Aug. 12-17. A note from him and Mr. Lyon, who is assisting in these conferences, reports that ninety-nine foreigners and two hundred Chinese, representing thirteen societies and districts as remote as Manchuria and Hainan, were present. One hundred and thirty-seven delegates decided to observe the Morning Watch. Throughout the entire Conference the Spirit was present in great power. Three other gatherings have been held in China: Sept. 12-17, at Peking; Sept. 30-Oct. 5, at Shanghai; and a fourth at Foo Chou, Oct. 14-18. Though these conferences will probably have been less largely attended than in India, owing to the lack of transportation facilities, we expect to learn that this portion of Mr. Mott's tour has been more permanently helpful than that in other lands.

Good news continues to come from our former educational

secretary, Mr. Lyon, who has so ably assisted in the conferences just named. The walls of the first Y. M. C. A. building in China have risen in the northern port of Tientsin, thanks to the generous gift of \$7800 coming from Mrs. Taylor of Cleveland. Conversions among the students of the Government institutions located there gladden the heart of workers. Statistics which Mr. Lyon has sent us mention eleven associations in the Empire, Tientsin leading with one hundred members, active and associate. Hankow follows with an enrollment of ninety-four, while the two associations at Tung Chou report the largest active membership, fifty-nine.

J. Campbell White, a former traveling secretary, has made a flying trip to Britain and the United States, and has secured the funds for an association building in Calcutta, where he has been in charge of student work. The desirability of following up Mr. Mott's labors in India is so great that the Indian National Council has invited Mr. White to take the field. He will probably be aided in this work by G. Sherwood Eddy, well known to all of our volunteers, who sailed for India last month. Meanwhile, Prof. White, so well remembered for his Bible instruction at Northfield and Lake Geneva, has recently arrived and will fill his brother's place in Calcutta, where he makes a specialty of student work and Bible teaching.

Mr. Eddy's associate in the traveling secretaryship, H. T. Pitkin, sails this month with his wife for his North China field. He goes thither via Syria, Egypt and India, intending to preface his Chinese labors with visits to various mission stations, a plan which will doubtless be of profit to him and to his mission.

A PLEA FOR THE VOLUNTEER BAND MEETING.

BY JOHN L. MARSHALL, JR.

Perhaps the most important meeting in college, considering its import and far-reaching influence, is that of the Volunteer

Band. Yet the many meetings, religious and secular, and particularly the mission study classes, have greatly imperiled its usefulness and in some cases its existence. Without question all volunteers should be members of the study class, but their duty does not cease there. They stand in a special sense for aggressive effort in the cause of foreign missions. They plan to go. That gives them increased influence in awakening those who are to remain at home to do their duty toward the heathen world, as well as enlarges their usefulness by winning recruits for the service abroad.

Volunteers must meet together if they would work together. In this matter, as in every other, "in union there is strength." In a number of colleges last year, where there were only two or three volunteers, and in some institutions where there was a larger number, the Band meeting was neglected. They felt that there were not enough for a Band. As a result the year closed with no increase of volunteers, but with a decrease in interest in missions on the part of the volunteers themselves.

Volunteers need to meet together for *fellowship*. Many a man has times of discouragement, mountains of difficulty tower up before him. His fellow volunteers may help him at such times. Each one needs the aid of the others more than they realize. They can not know each other and their individual difficulties in such a way as to be of the most service to one another, unless they come together in Band meetings.

Again, they need to meet together to *plan* for their work. But little will be done in the campaign to secure new volunteers, unless there be united, systematic effort to circulate telling missionary literature and to speak God-directed words. Volunteers who have graduated and who are still in this country must be faithfully followed and encouraged to press on to the fields. The most aggressive church visitation, as well as the most efficient work in these other lines will be impossible unless volunteers meet regularly to plan for these things.

The Band needs to meet together for *prayer*. Without

prayer their fellowship will be robbed of its blessedness, and their work will be shorn of strength. They need to pray for each other, for the work in the college and for the work and workers on mission fields. Greatly needed lessons in prayer will be learned by many volunteers in these Band meetings or perhaps never. If they learn to pray for each other now, how much better they can pray for one another when scattered in many heathen lands!

One half of the time of each meeting may be devoted to prayer and devotional Bible study, the other half to planning the work. The little booklet, "The Volunteer Band," by D. W. Lyon, contains a valuable suggested list of topics for these meetings. For that, as well as for the excellent survey of the work of the Band as a whole, it should be in the possession of every volunteer. These meetings may be made so helpful that every member of the Band will be constrained to be present.

Is there "lack of time" for these meetings? Certainly there must be time to consider our duty in regard to the obedient fulfillment of the last command of our Saviour, and the claims of the vast heathen world with its hundreds of unevangelized millions. The "lack of time" cannot be for this; considering the great work which it represents, this meeting should stand foremost for every volunteer, unless the Holy spirit otherwise leads him. If possible the Band should meet every week. A half hour meeting weekly is better than an hour less frequently. A meeting held regularly once a month would be much better than none at all. If each volunteer will make this a matter of conscience, there will be few this year who will not be regular attendants at the Band meeting.

THE MONTHLY MISSIONARY MEETING.

THE BETTER HALF OF OUR MISSIONARY FORCE.

1. As a motto text for the meeting, Ps. lxxviii. 11, 12 as in the Revised Version will serve admirably. If preferred, woman's ministry in the Gospels, especially prominent in Luke, may be taken as the Biblical basis of the meeting.

2. Let one person briefly prepare the way by calling attention to the fact that woman is *numerically the strongest factor* in the mission field to-day. World statistics do not show this as scores of missionary societies do not count in the wives of missionaries. Place on a board in tabular form the statistics for 1894-95. The United States: male missionaries, 1469; female missionaries, 2043. Canada: males, 119; females 116. Great Britain: males 2991; females, 2238. Germany: males, 550; females, 399. Total for these and all other societies, wives being omitted in many cases, males, 6275; females, 5219. In supporting and praying for missionaries, therefore, we are praying and contributing mainly for the work of missionary ladies.

3. Let a strong speaker next state in ten minutes some of the reasons why woman's work is important. The address may crystallize about such points as these: (1) woman can reach *effectively* a larger number of persons than the male missionary, inasmuch as in many lands he cannot gain access to the women as ladies can, and he does not as readily touch the children. (2) The woman of non-Christian lands is a strategic person to win, owing to her larger influence over the children and the fact that she is more religious and hence a more susceptible element in society. (3) Heathen women are in many respects in greater need of Christianity than are men, and hence in many countries more readily respond to the missionary. These points can be easily supported by a general knowledge of mission lands, but especial help, particularly on the last point, can be gained from Houghton's graphic statements in "Women of the Orient." The eloquence of such burning facts as he gives should produce convictions as to the value of woman's work abroad.

4. In ten or fifteen minutes a third speaker should picture the work of this better half of our missionary force. These five subdivisions should be picturesquely set forth: (1) woman's literary work; (2) her medical work; (3) educational work; (4) evangelistic work; (5) the missionary wife and mother. If speakers are numerous enough and can be held to time, give five

persons three minutes on each one of the above topics. The "Encyclopædia of Missions," especially Vol. II., pp. 482-488, will give all needed information, and women missionary biographies furnish telling illustrations.

5. Denominational institutions, especially those for women, may wisely devote some time to an account of what the denominational woman's board aims to do and what the opportunities and results are. Information can usually be freely obtained by writing to one of the Secretaries of such boards.

STUDIES IN MISSIONARY BIOGRAPHY.

BY THE EDUCATIONAL SECRETARY.

STUDY V. THE MAN MACKENZIE, HIS FIELD AND PEOPLE.

Required reading: "Knights of the Labarum," ch. v. *Additional readings:* Bryson's "John Kenneth Mackenzie," chs. i., iii., viii., xiv.-xvi.; Burns' "Wm. C. Burns," especially chs. xi.-xx.; Coltman's "The Chinese," chs. i.-vii.; Creegan's "Great Missionaries of the Church," ch. x.; Douglas' "Society in China," chs. vi., vii.; "Encyclopædia of Missions," articles J. Kenneth Mackenzie and China, especially pp. 255-264; E. M.'s "The Chinese; their Mental and Moral Characteristics;" Henry's "The Cross and the Dragon," ch. iii.; Martin's "A Cycle of Cathay," pp. 36-64, 347-355; Smith's "Chinese Characteristics," especially chs. i., xii., xiv., xviii., xxvii.

- I. Mackenzie's Boyhood.
 1. Birthplace. 2. Parents. 3. Early education.
- II. Beginnings of his Christian life and usefulness.
 1. Conversion. 2. Mission work. 3. Cow-shed Seminary.
- III. From the call to the field.
 1. Reasons leading to his decision. 2. Obstacles and united prayer. 3. Medical preparation. 4. Appointment. 5. Journey to China.
- IV. Mackenzie's Hankow life.
 1. Colleagues. 2. Sailor work. 3. Language study and name. 4. Chapel preaching. 5. Hades. 6. Marriage.
- V. Transfer to Tientsin in North China.

- VI. Moulding influences in Mackenzie's life.
 - 1. Men. 2. Books and the Bible. 3. Obstacles and prayer. 4. Asceticism.
- VII. Relation to others.
 - 1. To those in England. 2. To foreigners in China. 3. To students and patients. 4. To Chinese officials.
- VIII. His sickness and death.
- IX. Mackenzie's field.
 - 1. Hankow field described. 2. North China and its life.
- X. His estimate of the people.

STUDY VI. MACKENZIE, THE MEDICAL MISSIONARY.

Required reading: "Knights of the Labarum," ch. vi. *Additional readings:* Bryson's "John Kenneth Mackenzie," chs. iv., vi., vii., ix., xi.,-xiii., Appendixes II.-IV.; Coltman's "The Chinese," chs. viii.-x.; Doolittle's "Social Life of the Chinese;" Vol. I., ch. v.; Douglas' "China," ch. vii.; "Encyclopædia of Missions," article, Medical Missions; Henry's "The Cross and the Dragon," ch. xiv.; Lowe's "Medical Missions," ch. v.; "Missionary Review of the World," Sept. 1896, pp. 664-680, 697; Stevens' "The Life of Peter Parker, M. D.," chs. viii., ix.; Williams' "The Middle Kingdom," Vol. II., pp. 118-134.

- I. Chinese medicine.
 - 1. Surgery. 2. Anatomy. 3. Theory of disease. 4. Medicines.
- II. The physicians of China.
 - 1. Their preparation. 2. Visits and fees. 3. Contract cures.
- III. The so-called hospitals of China.
- IV. Native prejudice and Mackenzie's two hospitals.
 - 1. Objections to foreign physicians. 2. Hankow hospital. 3. Providential establishment of Tientsin hospital. 4. Description.
- V. The native and foreign assistants.
- VI. First Government medical school.
 - 1. Yung Wing's students. 2. Graduate's difficulties.
- VII. Medical work.
 - 1. Outdoor patients. 2. Indoor patients. 3. Opium eaters. 4. Unusual cases.

VIII. Mackenzie's views concerning medical fees.

IX. His spiritual work.

1. The aim. 2. Prayer. 3. Preaching. 4. Personal work. 5. Bible classes. 6. In patients' homes. 7. Pen work.

X. Summary. Mackenzie's contribution to medical missions.

STUDY VII. MACKAY'S EARLY LIFE AND HIS AFRICAN FIELD.

Required reading: "Knights of the Labarum," ch. vii. *Additional readings*: Colville's "The Land of the Nile Springs," ch. iv.; Creegan's "Great Missionaries of the Church," ch. xvii.; Drummond's "Tropical Africa," ch. iii.; "Encyclopædia of Missions," articles Africa, Church Missionary Society, and Alexander M. Mackay; General Encyclopædias, article Uganda; Harrison's "Mackay of Uganda," chs. i.-iv.; also her "Story of the Life of Mackay of Uganda," chs. i.-iv.; Larned's "History for Ready Reference," Vol. V., article Uganda; Portal and Rodd's "The British Mission to Uganda," Pt. I., ch. viii.; Stanley's "Through the Dark Continent," Vol. I., chs. ix., xii., xvi.

I. His boyhood years.

1. Birth story. 2. Rhynie. 3. Parents. 4. Precocity. 5. Practical bent. 6. Spiritual life. 7. Broadening factors.

II. Edinburgh's educational and religious opportunities.

III. In Germany.

1. Engineering. 2. At Dr. Baur's. 3. Journal.

IV. Missionary call and preparations.

1. Dr. Thomson's address. 2. Other considerations. 3. Germany a training school for missions. 4. Correspondence with missionary societies. 5. Last preparations.

V. En route to Uganda.

1. Two years' work. 2. On the Lake.

VI. Uganda and its early visitors.

1. Uganda's size, climate, topography, and productions. 2. Speke, Grant and Stanley. 3. Mackay.

STUDY VIII. MACKAY'S PARISHIONERS AND WORK.

Required reading: "Knights of the Labarum," ch. viii. *Additional*

readings: Ashe's "Chronicles of Uganda," pp. 55-143; also his "Two Kings of Uganda," ch. xxiii.; Drummonds' "Tropical Africa," ch. iv.; Harrison's "Mackay of Uganda," chs. v., vii.-xvii.; also her "Story of the Life of Mackay of Uganda," chs. vi.-xxi.; Latimer's "Europe in Africa in the Nineteenth Century," ch. vii.; Lugard's "Rise of Our East African Empire," Vol. I., ch. vii., viii.; Stanley's "In Darkest Africa," Vol. II., pp. 423-431; White's "The Development of Africa," chs. v., vi., ix.; Wilson and Felkin's "Uganda," especially Vol. I., chs. v., vii., viii.

I. The Baganda.

1. Houses. 2. Food. 3. People. 4. Society. 5. Religion.

II. Uganda's royal family.

1. Mtesa. 2. Royal ladies. 3. Mwanga.

III. Summary by years of work from 1878 to 1890.

IV. Personal characteristics.

1. Various traits. 2. Intellectual life. 3. Spirituality.
4. Consecration.

V. Mackay's eightfold aim.

VI. The mechanical missionary.

1. An irksome ministry. 2. Versatile labors. 3. His thesis.

VII. Among the people.

VIII. At the Court of Uganda.

1. Priest of civilization. 2. Foe to superstition and slavery. 3. Paul before Agrippa and Felix.

IX. Mackay's service to Africa.

X. His death and recent progress in Uganda.

MISSIONARY LITERATURE.

The Life, Letters and Journals of the Rev. and Hon. Peter Parker, M. D., Missionary, Physician and Diplomatist. By George B. Stevens, D. D., with the coöperation of W. Fisher Markwick, D. D., Congregational Sunday-School and Publishing Society: Boston and Chicago, 1896. Cloth, 5½ x 8 in.; pp. 362. Price, \$1.50; at S. V. M. office, \$1.13, postpaid.

The claim of the title-page that Dr. Parker was the Father of Medical Missions is only partially true; yet we have in this

volume the story of the physician who did more than any other man of his time to agitate the medical missionary question and to illustrate the value of such services. Prof. Stevens carries us interestingly through young Parker's Amherst College and Yale days, shows him to us as theological and medical student, gives glimpses of his deep and growing spirituality, reveals his power as a personal worker, states very minutely the reasoning which decided him to become a missionary, and pictures him as a missionary recruiting agent among fellow students and tutors. Then comes an account of his China experiences, the founding of his famous Canton Ophthalmic Hospital, the visit to Europe and its distinguished men, his services as Chargé d' Affaires and Commissioner of the United States, and his old age spent in America. While all readers will find the book interesting and spiritually profitable, medical students especially should own it and drink in its Christlike spirit.

China's Young Men. Edited by D. Willard Lyon. Single subscriptions, 15 cents a year, to be sent to the International Committee, 40 East 23rd St., New York City.

This new periodical, prepared by the General Secretary of the Y. M. C. A. in China, is published semi-annually, the first number bearing the date of last June. It is bilingual and owing to the manner of Chinese writing, the Chinese and English sections both have a front page and work from opposite covers toward the center. While the Chinese portion of the periodical serves better as a curio than as a vehicle of information to most readers, we wish to congratulate Mr. Lyon on the pleasing style of the native section. The English half of the magazine contains matter that should be in every College Association reading-room, and all volunteers looking toward China should secure it for their personal files.

There may be times when silence is gold and speech silver; but there are times, also, when silence is death and speech is life, the very life of Pentecost.—*Max Muller.*

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